

*English Section*



*Editor : Diljit Singh 'Bedi'*

## **DAYS COMMEMORATING HISTORICAL EVENTS** **(16<sup>th</sup> December to 15<sup>th</sup> January)**

---

- 16 Dec.      (a) Treaty of Bharowal. Gulab Singh recognised as Maharaja of Jammu and Kashmir. Henry Lawrence appointed as British resident at Lahore. (16-12-1846)
- (b) A Sikh Convention held at Amritsar demanded formation of Punjabi Suba. (16-12-1950)
- 17 Dec.      Battle of Mehraj. Martyrdom of Bhai Jaita, Bhai Sukhia Mandan etc. (17-12-1634)
- 18 Dec.      First Anglo-Sikh battle held at Mudki. (18-12-1845)
- 19 Dec.      Punjabi Bill passed by the Punjab Assembly. (19-12-1967)
- 22 Dec.      Third Round Table Conference held at London. The Sikhs boycotted it. (22-12-1932)
- 23 Dec.      Sikh Ex-service-men held a convention at Amritsar. Thousands attended and supported the Sikh struggle (Dharm Yudh Morcha). (23-12-1982)
- 24 Dec.      Akali Jatha Khara Souda Bar set up with Jathedar Kartar Singh Jhabber as chief. (24-12-1920)
- 27 Dec.      The Sikhs refused Jawahar Lal Nehru, the then Prime Minister of India, permission to make election speech from the dias of Fatehgarh Sahib Gurdwara. (27-12-1953)
- 28 Dec.      The Shiromani Gurdwara Parbandhak Committee took control of Bhai Pheru Gurdwara. (28-12-1922)
- 29 Dec.      S. B. Mehtab Singh addressed the All Parties Convention, told the leaders “in case the Sikhs were ignored, the future of India shall have to be decided by sword”. (29-12-1928)
- 30 Dec.      The Shiromani Gurdwara Parbandhak Committee announced agitation for the right of the Sikhs to wear the sword. (30-12-1935)
- 31 Dec.      (a) Indian regime passed Gurdwara Amendment Bill in furtherance of conspiracy to occupy the Sikh shrines. (31-12-1958)

- (b) Punjab Government accepted killing of 328 Sikhs and the arrest of 3751 Sikhs in 1987. (31-12-1987)
- 1 Jan. First batch of Sikh Jatha courted arrest on the issue of Sword. (1-1-1936)
- 6 Jan. Bhai Satwant Singh and Bhai Kehar Singh hanged in Delhi Jail. The bodies of two martyrs were cremated inside the Delhi Jail. Curfew was imposed in the whole of the Punjab. (6-1-1989)
- 7 Jan. The newly executive members of S.G.P.C. arrested. The S.G.P.C. decided to send Shaheedi Jatha (Martyrs band) to Gurdwara Gangsar Jaito. (7-1-1924)
- 9 Jan. The Sikh intellectuals Conference, held at Amritsar, supported the Dharam Yudh Morcha. (9-1-1983)
- 11 Jan. Last prayers for Bhai Satwant Singh and Bhai Kehar Singh performed at Shri Akal Takhat Sahib. (11-1-1989)
- 12 Jan. The Sikhs got control of the Shrines at Anandpur Sahib. (12-1-1923)
- 13 Jan (a) The Hindus attacked procession brought on the birth anniversary of Guru Gobind Singh Sahib at Jammu, 9 Sikhs were killed. (13-1-1989)
- (b) Battle of Chelianwali in which 132 officers and 2446 soldiers of the British Army killed. After that, due to the huge loss of army and man power the British armed forces indulged in indiscriminate killings of innocent Sikhs. This barbarious act of so-called civilized English Society surpassed the earlier atrocities of the Mughal Empire on the Sikhs. (13-1-1849)
- 14 Jan (a) The outer wall of Gurdwara Rakab Ganj Sahib (Delhi) demolished by the British Govt. (14-1-1914)
- (b) Punjabi became official language at district level, in the Punjab. (14-1-1967)
- (c) Referendum in 54 villages of Fazilka and Abohar. The Punjabi speaking Hindus of these towns declared Hindi as their mother tongue. But referendum in the village Kandu Khera blocked the move to transfer these towns to Haryana. S. Parkash Singh Badal played an important role in this connection. (14-1-1986)

In continuation with the last edition:

## **SRI GURU TEGH BAHADUR SAHIB JI (1621-1675)**

*-S. Surjit Singh 'Gandhi'*

**We are taking pleasure while publishing these contents from the book '*History of the Sikh Gurus*' by S. Surjit Singh Gandhi former Head of Sikh History Research Board (SGPC).**

As the Guru Ji arrived at Malikpur Rangharan near Ropar on his way to cross the Sutlej for his onward journey, he was arrested by Mirza Nur Muhammad Khan, the Kotwal of Ropar, on July 12, 1675 (Sawan 12, 1732 BK) and sent to the faujdar's headquarters at Sirhind where he was detained in prison.

The Guru Ji was kept in prison for about four months by faujdar Dilawar Khan waiting for further orders from the Emperor who was at Hasan Abdal at that time or from the governor at Delhi. According to Sarup Das, the author of *Guru Kian Sakhian* (Sakhi No. 26) Sri Guru Tegh Bahadur Ji was kept in prison for over three months and was despatched to Delhi in an iron cage on receipt of a parvana from the Imperial headquarters. The Guru reached Delhi on Maghar Vadi, 1732 BK. The Guru Ji was kept in the Kotwali of the city under the instruction of the subedar of Shah Jahanabad who had acted as per instructions from Aurangzeb at Hasan Abdal.<sup>1</sup>

### **Baseless interesting anecdotes**

Our writers have narrated many interesting anecdotes about this period many of which cannot stand the test of historical scrutiny. One of the writers refers to the meetings between Aurangzeb and the Guru Ji and narrates graphically what transpired between them. But the whole story cannot be authenticated because Aurangzeb, at that time, was at Hasan Abdal. All the same, the tradition has a sure basis, but relates to the earlier occasion when in A.D. 1665, the Guru Ji was arrested from Dhamdhan<sup>2</sup> and produced at the Imperial Darbar at Delhi

Another story is narrated regarding the escape of the Sikhs, particularly Bhai Gurditta and Bhai Uda from the prison. "On witnessing the martyrdom of Bhai Mati Das, the Guru Sahib's other Sikhs became sore afraid. They went to him at night and represented

their danger. He told them that they were free to leave them. They pointed to the chains of their feet and asked how their release could be effected. Through the Guru Sahib's miraculous interception, their fetters fell off, the prison doors all stood upon open and the guards snored in the sleep of neglect."<sup>3</sup>

It is said that at this juncture, Bhai Gurditta and Bhai Uda escaped. According to still another version, the Guru Ji helped in the escape of some of his Sikhs because he wanted to send through them a message to his son at Chak Nanaki, As the account goes they were instructed to carry the insignia of Guruship to Chak Nanaki to effect on his behalf to his son.

All these accounts do not stand the test of historical methodology. There were only three men arrested along with the Guru Ji and they were all executed, and hence the question of helping others-even to Bhai Gurditta Ji and Bhai Uda Ji does not arise. Again the content of the story suffers from serious drawbacks and is un-Sikh like. To give credence to the display of miracle by breaking the fetters of the Sikhs in prison is positively against the Sikh ethos. Similarly the story that the Sikhs were sent to Chak Nanaki to offer the insignia of Guruship falls to the ground, because the Guru Ji had performed the nomination of his son, Gobind Das, as his successor prior to his departure from Chak Nanaki.

### **Two Sloks**

However, it is agreed that there was some communication between the Guru Ji and his son, although it was extremely difficult. One such example was the exchange of two Slokas. Sri Guru Tegh Bahadur Ji wrote to Sri Guru Gobind Singh Ji:

"All power shattered, humanity in fetters, availeth nothing at all. Nanak prays, 'O save all' as thou saved elephant on drowning call."

Guru Gobind Singh Ji, in reply, uttered:

"With power, fetters break, availeth all in grace Divine. All is Thy hand, O Lord, Nanak seeks aid Divine."

Almost all Sikh writings on Sri Guru Tegh Bahadur Ji make a reference to these Slokas and give different interpretation of them. Of those Dr. Trilochan Singh's interpretation which is based on Bhai Mani Singh's evidence, seems nearest to truth. According to him, Sri Guru Tegh Bahadur Ji in his Sloka expressed his deep concern over the helplessness of the people, whereas Sri Guru Gobind Singh Ji in his reply expressed his confidence to handle the situation with God's grace.

**Notes and References**

1. That the Emperor was not physically present at the time of Guru Tegh Bahadur's martyrdom has been proved by the positive evidence of Ma a Sir-i-Alamgiri written by Saqi Masta a d Khan serving in the administration of Aurangzeb. This was the best primary source for the study, other contemporary sources being not very useful as Alamgirnama covers only ten years of the reign of Aurangzeb Muntakhab-ul-Iubab contains no reference to the Guru Khulasat-ut-Twarikh, makes a very brief reference to the Guru's martyrdom Ma a Siri Alamgiri gives the dates on which the emperor left Delhi for Hasan Abdal and returned from there:-
  - (i) The Emperor started on 7th April 1674, 11 Muharrani for Hasan Abdal on Friday, the 26th June, he reached Hasan Abdal,
  - (ii) On Thursday the 23rd December 1675. 15th. Shawaal began the return journey from Hasan Abdal. The first stage was Kala bagh ..... The emperor reached the garden of Lahore on Friday, the 21st January 1676.
  - (iii) On Thursday the 24th February 1676, the emperor left Lahore..... on Monday, the 27th March 1676, the emperor arrived at Delhi (original text, p. 153 and English Translation J.N. Sarkar, p. 94).
2. There are different views regarding the place of arrest. According to Mehma Parkash, the arrest was effected at Dhamdhan; according to Bansavli Nama at Malikpur, according to Koer Singh. Kalal and Sukha Singh at Delhi and according to Santokh Singh's Gurpartap Suraj Granth and Gian Singh; Panth Prakash and Twarikh Guru khalsa and Macauliffe's Sikh Religion at Agra. He held that the Guru was arrested at Dhamdhan for the first time, at Agra for the second time and at Malikpura finally. Refer to Bhatvahi Joda Bansian Khata Bartian, and Bhatvahi Talauda Pargana Jind. Regarding the arrest at Agra it was effected while the Guru so-journed at Agra on his return from Eastern tour by the local kotwal under the wrong impression that the earlier order of Aurangzeb to arrest the Guru at Dhamdhan still stood, and that was the reason that the Guru was set at liberty. (See G.T. Bahadur-Teacher and Martyr). The story that the Guru sent a shephard-boy to the bazaar with gold coins to make purchases on his behalf so that he might arouse suspicion among the people and on inquiry might disclose the identity of the Guru to the Kotwal of the city is not true: Firstly because the Guru was not such a person as to need such strategues to disclose his identity and secondly the Guru was well aware that the seat of Government was Delhi and not Agra during Aurangzeb's time. Besides in the presence of the solid evidence that the Guru was arrested at Malikpur the afore-referred story stands nowhere.
3. Macauliffe's: Sikh Religion p. 383. The account is essentially based on Bhai Santokb Singh's Suraj Parkash. Ras xi.

*Cont.*



ੴ ਗੁਰਪ੍ਰਸਾਦੁ ਨੀ ਕੀ ਭਭਤ ॥

**Prof. Kirpal Singh**  
Badungar

President,  
Shiromani Gurdwara Parbandhak Committee,  
Sri Amritsar,

Ref. No. 28046 Date: 18-NOV-2016

Shri Arun Jaitley,  
Hon'ble Minister of Finance,  
Govt. of India,  
New Delhi

**Sub: Granting Exemption for Donation in Currency Notes with denomination of 500 & 1000 to Sri Harmandir Sahib, Sri Amritsar.**

Dear Shri Jaitley,

We wish to intimate you that in deference to the instruction issued by the Reserve Bank of India about the demonetization of the current currency notes of Rs. 500 and 1000, Shiromani Gurdwara Parbandhak Committee, Amritsar, the body managing the Sikh shrines, has issued directives to all concerned on the suggested guidelines.

As you are aware that devotees and the visitors, in lacs, who visit Sri Darbar Sahib, Amritsar everyday feel great difficulty when we refuse the currency notes of 500 and 1000 as their contribution towards Prasad, Langer, Building Fund, Akhand Path and pilgrims staying in the inns attached to the Gurdwaras.

We would request you to kindly consider revising your instructions to the extent that donation for Prasad and Community Kitchen, Building Fund etc. by the devotees against receipt in the currency notes of rupees 500 and 1000. These currency notes will be deposited by the shrine on every third day till 31 December 2016.

The way the banks have been advised to accept these notes of Rs. 1000 and 500 the shrine may also be permitted to accept the currency. This will obviously add revenue to the Shrine, which, you are aware, is spent on the Community Kitchen and meeting other social responsibilities like its utilization in the Hospitals, Dispensaries, the spread of a education and help to the cancer patients.

You are requested to kindly consider our request favourably and may take immediate action.

Thanking you,

Yours sincerely

  
(Kirpal Singh Badungar)





ੴ ਸਾਹਿਬੁ ਜੀ ਕੀ ਫਤਹ ॥

**Prof. Kirpal Singh**  
Badungar

President,  
Shiromani Gurdwara Parbandhak Committee,  
Sri Amritsar.

Ref. No. 28047, Date: 18.NOV.2016

Shri Suresh Prabhu,  
Hon'ble Minister of Railways, Government of India,  
Railway Bhawan,  
New Delhi.

**Sub: Request for halting all trains passing SIRHIND (Punjab) – Railway Station.**

Dear Shri Prabhu,

Shiromani Gurdwara Parbandhak Committee, Amritsar is an elected apex body of the Sikhs managing all Sikh historical shrines & the educational institutions being run by it. It is my privilege & honour that I have been bestowed Sewa as President of this august body.

I have a request to make for your consideration please –

Sirhind is a place which was a seat of power in Punjab during the Mughal rule in the 17<sup>th</sup> – 18<sup>th</sup> century. Guru Gobind Singh, the tenth Sikh Master had waged a war against the tyranny of Mughal empire, which obviously was disenchanting to the rulers of the time. It was here at Sirhind (Punjab) where the two younger sons of Guru Gobind Singh aged 6 years and 8 years were offered inducements to convert to Islam and on their refusal the two children of the Guru were bricked alive and his mother Mata Gujri also sacrificed her life here.

To pay homage and respect to those two young martyrs, lacs of people visit Sirhind every year. I would request you that all the trains passing Sirhind should have a two-minute halt here for the convenience of passengers. Let me hasten to add that permitting this very short halt at Sirhind, will be financially remunerative to the Indian Railways.

I trust that you will consider the request very favourably

Thanking you,

Yours sincerely

(Kirpal Singh Badungar)





ੴ ਸਾਹਿਬੁ ਨੀ ਕੀ ਭਭਤ ॥

**Prof. Kirpal Singh**  
Badrungar

President,  
Shiromani Gurdwara Parbandhak Committee,  
Sri Amritsar.

D.No. 280914 Date: 18-Aug-16

Shri Nitin Jairam Gadkari,  
Honble Minister, Ministry of Road Transport & Highways,  
Transport Bhawan, 1-Parliament Street, New Delhi-110001.

**Subject:** Regarding the providing underpass/passage under the flyover (under construction) on road leading to Patiala from, Rajpura (NH-64) in front of Gurdwara Sahib Patshahi 9<sup>th</sup>, Bahadurgarh, Distt. Patiala (Punjab).

Dear Shri Gadkari ji,

Shiromani Gurdwara Parbandhak Committee (SGPC) Sri Amritsar is statutory organisation constituted under Sikh Gurdwaras Act, 1925 is the apex elected religious body of the Sikhs residing all over the World and manages the various historical Gurdwaras.

At the very outset I would like to compliment you about the development of roads and highways being carried out throughout the state of Punjab.

Here, is a brief of our submissions for your kind consideration :-

The Gurdwara Patshahi 9<sup>th</sup> (Ninth Sikh Guru), Bahadurgarh, Distt. Patiala is historical Gurdwara Sahib. This Gurdwara is included in Schedule-I at Sr. No. 243 of Sikh Gurdwaras Act, 1925 and the Gurdwara was built in the sacred memory of hind di chander Guru Teg Bahadur Sahib, the ninth Sikh Guru.

The Ministry of Road Transport & Highways has under taken the work of widening of NH-64 i.e. Chandigarh-Patiala road and in the said process the NHA is constructing the flyover in Bahadurgarh Town (District Patiala, Punjab) which is on the main road (NH-64) from Rajpura to Patiala. With the construction of this flyover, the passage/road which presently is leading to this historical Gurdwara Sahib will be closed, resulting in great inconvenience to the devotees, who pay daily obeisance at this sacred place. On many auspicious occasions during the year, lots of devotees throng at this place. Besides Gurdwara Sahib being situated on the national highway, many tourist and devotees make a stopover at the Gurdwara for dastar and taking meals/langar from the free kitchen being run by the shrine. Some tourists and devotees also stay at night at the said Gurdwara. Now, with the closure of the passage and the way leading to the Gurdwara, there obviously would be a great traffic chaos in that area.

Therefore, Keeping in view of the aforesaid facts and hardship likely to be caused to devotees/general public, I would request you to consider sanctioning of an underpass in front of the Gurdwara Sahib Patshahi 9<sup>th</sup>, Bahadurgarh, Patiala, Punjab (NH-64).

I trust that considering the larger interest of public convenience you will accede to the aforesaid request.

With Regards.

18/08/2016  
ਨਵਜੀਤ ਸਿੰਘ  
ਚੀਫ਼ ਆਫਿਸਰ

Yours sincerely,  
*Kirpal Singh*  
(Kirpal Singh Badungar)



ੴ ਕਾਹਿਗੁਰੂ ਸੀ ਕੀ ਫਤਹ ॥

**Prof. Kirpal Singh**  
Badungar

President,  
Shiromani Gurdwara Prabandhak Committee,  
Sri Amritsar.

His Excellency Sh. Pranab Mukherjee,  
President of India,  
Rashtrapati Bhawan,  
New Delhi.

27848/5-1-2016

**SUBJECT: APPEAL FOR CLEMENCY TO BHAI BALWANT SINGH RAJOANA FOR  
WHOM A PETITION UNDER ARTICLE 72 OF THE CONSTITUTION IS PENDING.**

Respected Rashtrapati Ji,

This plea is in respect of Bhai Balwant Singh Rajoana who had been sentenced to death by the Learned Additional Session Judge, Chandigarh, on 27.7.2007 a sentence which has been affirmed by the Hon'ble Punjab and Haryana High Court, Chandigarh. An appeal for clemency under Article 72 has already been filed before Your Excellency and is pending consideration since 2012.

The Shiromani Gurdwara Prabandhak Committee the apex body of the Sikh Community in the world is invoking the power of Your Excellency for grant of clemency to Bhai Balwant Singh Rajoana. This appeal echoes the sentiments of the entire Sikh community which is desirous of taking up this cause as the accused has preferred not to file any mercy petition on his own accord and on the contrary has sought expeditious execution.

We may submit that the death sentence, if executed would result in a grave miscarriage of justice and would further result in a serious compromise of the Right to Life and Liberty enshrined under Article 21 of The Constitution of India. Bhai Balwant Singh Rajoana has already undergone incarceration for over 20 years. The need to seek an audience with Your Excellency has arisen due to the mental distress suffered by Bhai Balwant Singh Rajoana in regard to the decision upon his fate.

The S.G.P.C. has constituted a seven-member committee, under the chairmanship of the undersigned being its President of this august body to pursue the legal matter in respect of the pending mercy petition before you. The following have been assigned as members of the Committee;

1. Prof. Kirpal Singh Badungar, President Shiromani Gurdwara Prabandhak Committee, Amritsar.
2. S. Manjit Singh Ji G.K., President, Delhi Sikh Gurdwara Management Committee, New Delhi.
3. S. Amarjit Singh Ji Chawla, General Secretary, Shiromani Gurdwara Prabandhak Committee, Amritsar.



ੴ ਸਾਹਿਬੁ ਜੀ ਕੀ ਫਤਹ ॥

**Prof. Kirpal Singh**  
**Badungar**

**President,**  
**Shiromani Gurdwara Prabandhak Committee,**  
**Sri Amritsar.**

4. S. Manjinder Singh Sirsa, General Secretary, Delhi Sikh Gurdwara Management Committee, New Delhi.
5. S. Harcharan Singh, Chief Secretary, Shiromani Gurdwara Prabandhak Committee, Amritsar
6. S. Avtar Singh Secretary, Shiromani Gurdwara Prabandhak Committee, Amritsar.
7. S. Paramjit Singh Advocate, Kothi No. 344, Sector- 37(A), Chandigarh.

The issue regarding grant of clemency to Bhai Balwant Singh Rajoana is close to the heart of every justice loving person, as it is a matter of record that the act attributed to him, which has led to his conviction, was a result of his religious and ideological beliefs. Granting of clemency to him would go a long way in restoring the faith of a common man in the constitutional and judicial system of India. The inordinate delay in executing the sentence of death penalty has also created a deserving case in favour of Bhai Balwant Singh Rajoana.

In an effort to place its views with regard to the pending appeal for clemency and to urge the additional grounds in its support, the seven-member committee including the undersigned seeks an audience with Your Excellency at an early date. Your Excellency's kind indulgence shall go a long way in assuaging the feelings of this minority community.

With Regards

**Kirpal Singh Badungar,**  
**President,**  
**Shiromani Gurdwara Prabandhak Committee.**

Dated: 15.11.2016

Enclosed: Copy of the Petition under Article 72

Phone : +91 183 255 3950, 253 4746 Fax +91 183 255 3919, Mobile : 98558 95558  
e-mail: info@sgpc.net, website: www.sgpc.net